Basic 40 Beliefs of The Shia Sect

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Foreword

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad ρ is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah τ and may He bless them and raise their status.

For anyone who wants to have a quick preview of the Shia sect, the information contained in this booklet will suffice.

One will be able to know the reason why the Ulema from the Ahlus Sunnat Wal Jamaat constantly expose the evil, baatil, false and heinous beliefs of the Shias. The Shias are not in the fold of Islaam let alone being from the Ahlus Sunnat Wal Jamaat.

The confusion arises when the Iranians make politically correct statements pro oppressed Muslims whilst representatives and responsible from so called Muslim states are so fast asleep. But note well <u>no</u> physical, monetary and other aid is given to the oppressed except sheer lip-service.

Educate yourself and save others. Beware of the nefarious activities of those returning in your countries after being indoctrinated in Shia Iran.

May Allaah save us.

A.H.Elias (Mufti) – (May Allaah protect him – 1430/2009)

40 Basic Beliefs of the Shia Sect

In the name of Allaah the Most Beneficient, the Most Merciful

Compilers Note

This kitaab “40 Beliefs” is a very concise sample of the scholarly research of Hadhrat Imaam Ahlus Sunnat (r.a) which he had done as an introduction of the Shia Sect.

For many days friends have persisted that a concise introduction be given to the Ahlus Sunnah wal Jama’ah concerning the Shia Sect, so that those misconceptions which are being created amongst the Sunnis be removed. Many simple, ignorant Muslims, merely because of ignorance believe the Shias to be an Islaamic group and treat them just as Muslims are treated, causing many destructive evils to be created. The perception of this need was further intensified when my patron and head Hadhrat Moulana Siddeeq Ahmad Saheb (r.a), the administrator of Madrasah Jamiah Arabiyah Hatorah district Baandah, ordered me with this task. In compilation of this Kitaab as far as possible I attempted to use the phrasing of Imaam Ahlus Sunnat (r.a) instead of my own but in some places because of a severe need I did otherwise. Thus if any deficiency is perceived it should be attributed to the deficient knowledge of the compiler. I have taken most of the contents of this Kitaab from “Takmilah Tambeehul Haaireen” in which 40 important rules of the Shia Sect are mentioned.

It is hoped that after reading this Kitaab, the Ahlus Sunnah wal Jama’ah will have no trouble in understanding the reality of the Shia Sect, which is a great objective for publication of this Kitaab. May Allaah Ta’ala accept it and grant the Ummat the ability to gain maximum benefit. Aameen.

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Belief 1

“Badaa”

“Badaa” is an Arabic word. In all dictionaries its meaning is to come to know something unknown. In the Quraan Majeed this word is abundantly used in this meaning.

The shias belief that Allaah Ta’ala gets “Badaa” i.e. (Allaah forbid) Allaah is ignorant. This belief is greatly emphasised in the shia sect and great reward has been promised from Allaah Ta’ala for it. The Sinless Imaams mention that as long as the Ambiyaa (A.S) are not made to testify to this belief they are not given prophethood. Also, the worship of Allaah is not equal in any belief as in this belief. In Usoole Kaafy which is a very authentic book of the shia sect an independent chapter is found regarding “Badaa”. Below, from this very book page 84 a few ahadeeth are been recorded concerning the above mentioned belief.

1) Zurarah Bin Aa’yun narrates from Imaam Baakir or Saadiq that the worship of Allaah is not in anything as in “Badaa”.

2) Maalik Juhany narrates that he heard Imaam Ja’fir Saadiq say ‘If people knew what reward there is in acknowledging “Badaa” then never would they abstain from acknowledging it’

3) Murazim Bin Hakeem narrates that I heard Imaam Ja’fir Saadiq say ‘No Nabi was ever made a Nabi until he testifies to five things. Badaa, Mashiyyat, Sajdah, Uboodiyat and Taa’at’

From these narrations it is known what an important belief this belief of Badaa is.

Two incidents regarding “Badaa”

There are many incidents of “badaa” in the books of the shias. We think it sufficient to mention only two incidents here.

The First, Imaam Ja’fir Saadiq mentioned that Allaah Ta’ala nominated my son Ismaeel for Imaamat after me. It should be clear that from amongst the signs of an Imaam which are mentioned in books of the shias is that an Imaam is

born from the thigh and this verse is written on his forehead “Your Rabb’s word is completed in truth and justice”. Also, Rasulullaah (S.A.W) gave Hadhrat Ali (R.A) 12 sealed envelopes which Jibreel Ameen brought. Thus, it is necessary that Ismaeel was also born from the thigh and the verse must be also written on his forehead. There must be in one envelope his name. But remorsefully, Allaah never knew that this capability is not in Ismaeel. Therefore Allaah had to announce that Ismaeel will not be the Imaam, rather Musa Kaathim will be the Imaam. Allamah Majlisy narrates in “Bihaarul Anwaar” and Muhaqqiq Tosee also notes this narration in “Naqdul Muhsal” that: ‘It is narrated from Imaam Ja’fir Saadiq that he appointed Ismaeel as his successor after him, but something become apparent from Ismaeel which he did not like. Thus, he made Musa Kaathim his successor and when he was questioned regarding this he said ‘Allaah got “Badaa” concerning Ismaeel’

Here is the wording of another hadeeth. Sheikh Sadooq noted this hadeeth in “Risalah Ia’tiqadiyyah”. ‘Allaah never got such “Badaa” as he got regarding my son Ismaeel’

The second incident, Imaam Ali Taqy mentioned that after me my son Muhammed will be the Imaam, but Allaah never knew that the mentioned Muhammed will pass-away before his father. When this happened Allaah had to change His view and against the prescribed rule that the eldest son gets the Imaamat, Hasan Askary was made the Imaam. In Usoole Kaafy page 204 it is mentioned thus, the translation of which is ‘Abul Haashim Ja’fary narrates that I was seated by Abul Hasan i.e. Imaam Taqy (a.s). When his son Abu Ja’fir i.e. Muhammed passed away I started pondering in my heart and wanted to say this, that now the same has happened to Muhammed and Hasan Askary which happened to Imaam Musa Kaathim and Ismaeel the sons of Imaam Ja’fir Saadiq. Both of their incidents are similar, because the Imaamat of Abu Muhammed i.e. Hasan Askary took place after the death of Abu Ja’fir Muhammed. Then Imaam Taqy turned towards me and before I said anything he said ‘O Abu Haashim! After the death of Abu Ja’fir, Allaah got “Badaa” concerning Abu Muhammed. That which was unknown became known. Just as after the death of Ismaeel, Allaah got “Badaa” regarding Musa who made apparent the true reality, and this matter is just as you thought even though sinful people dislike it and after me Hasan Askary is my successor’

Shia scholar's confession regarding the belief of "Badaa"

There remains no scope of denial after the true reality of "Badaa" and its clarification is found in the books of shias. Nevertheless, the shias present interpretations of this reality in front of the Ahle Sunnat. But the shia scholars have already clearly confessed to the belief of "Badaa" in their numerous writings.

Hence, Mujtahid Aazam Moulwy Dildaar Ali writes in "Asasul Usool" page 219 'It should be known that "Badaa" is not befitting that anyone acknowledges it, because by it ignorance of Allaah Ta'ala becomes incumbent, which is not hidden'

In the above book this matter is also clearly mentioned that besides Muhaqqqiq Toosy no one rejected "Badaa".

The interpretations of the shia scholars regarding the belief of "Badaa" and its reality

With regards to the belief of "Badaa" this matter has already been clarified that based on this belief Allaah been ignorant becomes incumbent (Allaah forbid), and after testifying to Allaah being ignorant no one can ever prove himself to be a Muslim. Thus, when this objection was laid from the side of the Ahle Sunnat, the shia scholars made great effort that they be free of this accusation. Hence, Moulwy Haamid Husain Saheb in "Istiqsaul Afhaam" volume 1, from page 128 to 158, has blackened 30 pages with this topic. The very Mujtahid has fully tried that in some way an interpretation be made in the meaning of "Badaa" and by "Badaa" the meaning of Mahw, Ithbaat or Maskh must be taken. But, regretfully this interpretation proved to be inappropriate, the weakness of which the Mujtahid Saheb perceived himself and then after mentioning an interpretation from Allamah Majlisy he takes pleasure. Hence, in "Istiqsaul Afhaam" volume 1, on page 30, observe this text 'And from amongst the interpretations is this that these prophecies where for comforting believers who were awaiting the ease of the friends of Allaah and the gaining of the upper hand of the truth and people of the truth, just as there are narrations concerning the ease and victory of the Ahle Bait (A.S). If the Aimmah (A.S) had to inform the shias in the very beginning that the opposition will remain triumphant, the difficulties of the shias will be severe and they will not gain ease but only after a thousand or two thousand years, they would have

become despondent and turn away from the Deen. Thus, they informed their shias that the time of ease is coming soon'

Also in "Usool Kaafy" on page 233 it is mentioned:

'Hasan Bin Ali Bin Yaqteen narrates from his brother Husain who narrates from his father Ali Bin Yaqteen that Abul Hasan said 'From two hundred years shias where given hope'. Yaqteen (Sunni) told his son Ali Bin Yaqteen (shia) 'What is the matter? That what we were promised was fulfilled and that what your Imaams promised you has not been fulfilled'. Ali replied to his father 'That what you were told and that what we were told, all come from one place. But, your promised time has come. Thus, you were told reality, it has been fulfilled. And our promised time never came. Thus, we were entertained with hopes. If we were told that this matter will not take place until two or three hundred years, then hearts would have hardened and most people would have turned away from Deen of Islaam. That is why the Aimmah for the sake of consoling people's hearts said that this matter will very quick and very soon take place.'

The interpretation which becomes apparent from the above passage never fits in those narrations wherein a certain matter is prophesied with a specific time and then that matter does not become apparent on its specified time. Also, these interpretations have no effect in those narrations wherein the Imaamat of a specific person has been prophesied and contrary to the prophecy he does not become the Imaam or he dies before that time. Moreover if we accept these interpretations in favour of the shia scholars, the result would be that the reason why the prophecies of the Imaaams where incorrect was not because Allaah does not know the condition of the future, but the actual reason is that the Aimmah made prophecies to convince their shias and they said such things to console them. If the shias were not convinced and consoled they would revert.

Belief 2

When angry, Allaah can not differentiate between a friend and an enemy

It is a belief of the shias that when Allaah is angry, then in anger Allaah cannot distinguish between a friend and an enemy to such an extent that in anger instead of enemies, Allaah causes harm to friends. Oh! Ponder, is this suppose to be the glory of Allaah? And can such a Rabb be worthy of believing in?

It is narrated in “Usoole Kaafy” page 232 from Imaam Baaqir:

Indeed Allaah had ordained this matter i.e. the appearance of Mahdi for the 70 year after hijri. But, when Husain (May Allaah’s blessings be on him) was killed the anger of Allaah became very severe on the people of the earth. Thus, the appearance of Mahdi was delayed till 140 hijri. But we informed you and you made it famous, and you disclosed the secret. Now Allaah has not informed us of any time. The narrator Abu Hamzah says that I related all this to Imaam Ja’fir Saadiq. He said yes, this is what happened.

It becomes apparent from the above narration that because of the martyrdom Hadhrat Husain (R.A) Allaah became angry. That is why Allaah delayed the appearance of Imaam Mahdi. Whereas by the appearance of Imaam Mahdi there is great harm for the shias. What harm has been caused to the murderers of Imaam Husain?. Rather, they have benefited more. **Or this can be said that the murderers of Imaam Husain where shias. That is Allaah caused them harm and this is the actual fact.**

Belief 3

Allaah feared the Sahabah (R.A) of Rasulullaah (S.A.W)

Shias believe that Allaah feared the Sahabah (R.A) of Rasulullaah (S.A.W). That is why Allaah used to do many things, hiding it away from Sahabah (R.A). Apparently, the shias out of their own ideas want to present the Sahabah (R.A) as oppressors, but in actual fact they have not thought of the helplessness and suppression of Allaah that is proven in result of it. It comes in “Ihtijaaj Tabrsy” that Janaab Ameer (A.S) said ‘Allaah kept the name of his Nabi “Yaseen”. That is why in the Quraan He mentioned “Salaamun a’la Aaly Yaseen”. If He had to clearly mention “Salaamun a’la Aaly Muhammed”, Allaah knew that the Sahabah (R.A) would not let it remain in the Quraan’.

Belief 4

According to shias Allaah is subjugated to the intellect of servants

According to shias, Allaah is subjugated to the intellect of servants and it is incumbent upon Allaah to be just and whatever is more beneficial for servants He should only do that. This belief of the shias is so necessary that it is mentioned in every Aqeedah book of the shias. That is why there is no

necessity to give a reference of any specific book. The subtlety of this belief is clear. What more can it be that instead of Allaah being All-Powerful, Allaah has been made subjugated. Then when the shia planned order is not achieved, and it usually happens such, at that instance the crime of leaving out a Waajib is established on Allaah. Hence, according to the shias nowadays also for many centuries Allaah is guilty of leaving out a Waajib. Allaah has not set up any Imaame Ma'soom in the world. There is one but he is hidden in a cave. He does not want to take the trouble of coming out.

Belief 5

Allaah is not the creator of everything

Shias say that Allaah is not the creator of everything. This is also a famous belief of the shias and is mentioned in their books of beliefs. They say that Allaah is not the creator of both good and evil, because it is bad to create evil and Allaah does not do bad things. Rather, servants themselves are the creators of evil. Based on this there are numerous and countless creators.

According to the Ahle Sunnat Allaah is the creator of both good and evil. And it is not bad to create evil, rather it is bad to create within oneself the quality of evil from which the being of Allaah free.

Belief 6

According to the shias there are fundamentals of kufr in the personalities of the Nabis

It is the belief of the shias that in the noble personalities of the Ambiya (A.S) (Allaah forbid) fundamentals of kufr are found.

In Usoole Kaafy, in the chapter concerning the fundamentals of kufr and its principles, there is a narration from Abu Baseer:

'Imaam Ja'fir Saadiq said that there are three fundamentals of kufr. Greed, pride and jealousy. Greed was in Aadam. When he was prohibited to eat from the tree, greed prepared him until he ate from that tree. Pride was in iblees. When he was ordered to make sajdah to Aadam he rejected. And jealousy was in the two sons of Aadam. Because of this one killed the other.

Review the above narration that how Hadhrat Aadam (A.S) has been equalled to iblees. One fundamental of kufr is in iblees, in that case one is also in Aadam (A.S). Rather the shias mention Hadhrat Aadam (A.S) to be more evil than iblees, because they have proven only one fundamental of kufr in iblees i.e. pride and they have proven two fundamentals of kufr in Aadam (A.S). Greed has already been mentioned in this narration. Jealousy is mentioned in another narration. Hence, it is mentioned in “Hayatul Quloob” volume 1, page 50 that Allaah prevented Aadam from being jealous on the Aimmah of the Ahle Bait and said, Beware! Do not look with a jealous eye at my lights, otherwise I will distant you from my nearness and disgrace you abundantly. But, Aadam was jealous on them and in retribution of that he was taken out of Jannah. The last sentence of “Hayatul Quloob” is being mentioned below:

‘So, Aadam and Hawwa looked at the Aimmah with an eye of jealousy. Because of this Allaah handed them over to their souls and withheld his help and taufeeq’

This is the honour of the father of mankind, Hadhrat Aadam (A.S). Astagfirullaah.

Belief 7

Ambiyas have committed some errors

Concerning the Ambiyas this is also a belief of the shias that they have committed some such errors in retribution of which the light of Nubuwwat has been snatched away from them. It comes in “Hayatul Quloob” volume 1, the translation of which is being presented for the readers:

‘It is narrated from Imaam Saadiq (A.S) with very authentic chains that when Hadhrat Yusuf (A.S) came out to welcome Hadhrat Yaqoob (A.S) and both met each other, then Yaqoob went on foot, but the awe of kingdom prevented Yusuf to go on foot. When they finished embracing each other Jibreel descended on Hadhrat Yusuf and brought an address of anger from Allaah that O Yusuf! Allaah says that kingdom has prevented you. You did not go on foot for my truthful and polite servant. Open your hand. As soon as he opened his hand then from his palm, and it comes in another narration from in between his fingers a light came out. Yusuf asked that what light was it? Jibreel said this was the light of prophethood; in punishment of that matter which you did with Yaqoob now no one will be a prophet form your children’

Belief 8

Nabi (S.A.W) use to fear the creation of Allaah

This is also a belief of the shias concerning the Nabiys that they use to fear creation a lot and many times because of this fear they did not even convey the laws of Allaah. Hence, on the occasion of the farwell Haj Rasulullaah (S.A.W) was ordered to announce the direct Khilafat of Hadhrat Ali (R.A). But Rasulullaah (S.A.W) delayed it saying that my nation is still new Muslims. If I give such an order concerning my brother the people will be enraged. Then Allaah had to reprimand again that O Rasul! If you do not do such, you will not be relieved of the obligations of prophethood. On this also the Rasul delayed. Eventually Allaah had to make an assurance of safety. Besides this, also after this assurance the Rasul did not clearly convey. He said ambiguous words. The limit is this, that only because of fear he hid many verses of the Quraan which neither anyone has knowledge of to up this day, nor it can be gained now. (For more details on this belief see "E'madul Islaam", the writing of Maulwy Dildar Ali, a great mujtahid of the shias)

Belief 9

Nabi (S.A.W) use to reject the favours of Allaah

This is also a belief of the shias regarding the Ambiyaa that they use to reject the sent favours of Allaah. Allaah use to over and over send favours to them but in no way they would accept it. Eventually Allaah had to tempt them. In Usoole Kaafy, page 294 there is a long narration, the crux of which is, Imaam Ja'fir Saadiq mentions that from the side of Allaah, Jibreel Ameen came to Rasulullaah (S.A.W) with the glad tidings of the birth of a child and said: O Nabi!, Allaah is giving you the glad tidings of such a child who will be born to Fatimah and will be martyred by your Ummat after your demise. On this Nabi (S.A.W) replied 'I am not in need of such a child'. After this reply Jibreel went again to the heavens and came back repeating the same glad tiding, but Nabi (S.A.W) gave the same previous reply. Eventually, after rejecting many times, when Allaah Ta'ala promised that in the progeny of this child there will be Imaamat, Wilayat and Wasiyat, Nabi (S.A.W) became pleased. Afterwards Hadhrat Fatimah was informed of this entire incident. She also refused to accept this child. But Nabi (S.A.W) consoled her that in the progeny of this child

there will be Imaamat, Wilayat and Wasiyat, on which Hadhrat Fatimah (R.A) was pleased.

The onlookers should ponder that who is this child and Rasulullaah (S.A.W) is not accepting the birth of whom. And the shias put this slander on Hadhrat Fatimah (R.A), that she was not pleased with martyrdom in the path of Allaah. We seek refuge in Allaah from such things.

In the above mentioned incident the martyrdom of Hadhrat Sayyiduna Husain (R.A) is being rejected. This belief of the shias is so strange.

Belief 10

Ambiya (A.S) use to seek remuneration from the creation for their teaching

It s a unanimous belief of the shias that the Ambiya (A.S) used to seek remuneration from the creation of Allaah for their teaching and they say that the master of the Ambiya (S.A.W) was ordered in the Quraan by Allaah to ask people pay for his teaching. We seek refuge in Allaah. What an insult shown to the Ambiya (A.S). Nowadays the slaves of these slaves are such that lifelong they do not do any work which they ask pay from creation. Whatever work they do, they do it solely for the pleasure of Allaah.

This is a very famous belief of the shias. Hence the Mufassireen of the shias mention under the commentary of the verse of the Quraan "O Nabi (S.A.W)! Say, I do not ask you upon it any pay except love based on kinship", that the meaning of this verse is O Nabi say that I do not ask you any other pay. I only ask you this pay that you love my close relatives and by close relatives Ali (R.A), Fatimah (R.A), Hassan (R.A) and Hussain (R.A) are intended. And the meaning of love is that after me accept them to be Imaam like me.

The Ahle Sunnat say that this can never be the meaning, because there are many verses of the Quraan Majeed wherein it is mentioned regarding other Messengers that they told their nations that we do not ask you any pay, our recompense is on Allaah. In many other verses Rasulullaah (S.A.W) is specifically ordered that O Nabi (S.A.W)! Say, I do not seek any pay on this teaching. This is only work of guiding creation. Thus, the meaning of the above-mentioned verse is O Nabi (S.A.W)! Say, I do not ask you any pay, I am only saying this that I am your kinship, keep kinship in mind and do not harm me.

Belief 11

Rasulullaah (S.A.W) gifted his property to his daughter

Shias have this belief that before the demise of Rasulullaah (S.A.W), Rasulullaah (S.A.W) gifted a very profitable property which was gained through Jihaad, to his daughter. This was when the Islaamic government was completely penniless and needy.

It should be clear that the shias mention the issue of "Fadak" with great severity under the taunt of Hadhrat Abu Bakr Siddique (R.A), for which there is no need to give reference of a specific book. If only the shias could understand that the blow of this taunt directly falls upon the noble being of Nabi Kareem (S.A.W) and the accusation of selfishness and desire for the world devolves upon Rasulullaah (S.A.W). We seek refuge in Allaah from such things.

Belief 12

Distortion of the Quraan

It is a very necessary belief of the shias, rather the basis of their creed is enmity on the Quraan. Because the shias believe the narrators of the Quraan and the first group of Deen and Imaan i.e. the noble Sahabah (R.A), to be (Allaah forbid) liars, treacherous and dishonest. And the Quraan Majeed is gathered by the very Sahabah (R.A). That is why there is no proof by the shias based upon which they can prove their Imaan on the Quraan Majeed.

Thus, shias say that there are five types of distortions in the present Quraan:

(1) There is a decrease in the Quraan
(2) An increase was made in the Quraan
(3) The words of the Quraan were changed
(4) The letters of the Quraan were changed
(5) The composing of the Quraan Majeed, also the arrangement of the Aayats and Surahs has being tampered with.

Moreover no eloquence and rhetoric has remained in the Quraan, it is not the miracle of Rasulullaah (S.A.W). Rather, it is eradicating the Deen of Islaam. In it there is disgrace to Nabi Akram (S.A.W).

This belief is so important that its detail is found in all the books of shias. And more than 2000 narrations indicate to distortion of the Quraan. Shia scholars testify to all this. [1]

Belief 13

The Pure Wives of Rasulullaah (S.A.W) were seekers of the world

Azwaaj Mutahharaat i.e. the noble and pure wives of Rasul Akram (S.A.W) regarding whom it has been said in the Quraan Majeed, 'The wives of the Nabi are the mothers of the believers'.

The shias have a belief regarding the pure wives of Rasulullaah (S.A.W) that they were seekers of the world. Whereas Allaah Ta'ala has ordered his Nabi (S.A.W) in the Quraan Majeed that if they are seekers of the world you should divorce them. But, according to the shias even after this emphasis Rasulullaah (S.A.W) did not separate them from him and kept them in his nikah. How strange and heart breaking this belief is. By this belief opposing the Quraan Majeed is very clear and apparent.

Belief 14

Hadhrat Ali (R.A) had the authority of divorcing the pure wives of Rasulullaah (S.A.W)

This is also a very strange belief of the shias that Hadhrat Ali (R.A) had the authority of divorcing the pure wives of Rasulullaah (S.A.W). Hence, after the demise of Rasulullaah (S.A.W), Hadhrat Ali (R.A) divorced Hadhrat Aaesha Siddiqah (R.A). We seek refuge in Allaah from such things.

Belief 15

According to the shias, the pure wives of Rasulullaah (S.A.W) are excluded from the Ahle Bait

It is a unanimous belief of the shias that the pure wives of Rasulullaah (S.A.W) are not included in the Ahle Bait. According to them, by Ahle Bait only Hadhrat

[1] Hadhrat Imaam Ahla Sunnat has debated with great shia mujtahideen on the issue of the distortion of the Quraan and he has written many books specifically to explain this issue. Hence, studying of "Tambehul Haereen" is sufficient to gain information on this topic. (compiler)

Fatimah (R.A), Hadhrat Ali (R.A), Hadhrat Hasan (R.A) and Hadhrat Husain (R.A) are meant and in the verse of the Quraan Majeed only they are intended. Whereas, based on many verses of the Quraan Majeed and countless examples of the Arabic language this belief can never be in conformity to the intellect and Deen. [2]

Belief 16

The noble Sahabah (R.A) were not believers

This belief is so famous that everyone is well aware of, that the shias do not accept the noble Sahabah (R.A) and (Allaah forbid) they believe the noble Sahabah (R.A) to be totally excluded from Imaan, apostates, irreligious and treacherous. And this principle is mentioned in all the shia books, 'All the Sahabah (R.A) became renegades', three Sahabah are such in whom Imaan remained. Also, shias have made two types of apostasy. External apostasy and internal apostasy. Both were found in the Sahabah (R.A).

Mualwy Haamid Husain has written regarding the above mentioned hadeeth 'The kufr and apostasy of the Sahabah is clear, there is no veil on it'. How strange is this belief of the shias i.e. the noble Sahabah (R.A) who spread Islaam in the whole world; who before emigration, at such a crucial time brought Imaan, that reciting the Kalimah of Islaam at such a time is similar to putting ones hand in the mouth of a serpent; who endured great difficulties for the sake of Deen; who waved the flag of Islaam from one corner of the world to the other corner; who left their close and distant relations solely for the sake of Deen. Also, in praise of them, Allaah Ta'ala has revealed numerous verses in the Quraan Majeed. But sorrowfully, according to the shias, the entire group of the noble Sahabah (R.A) are not worthy of reliance. This is the very reason why the connection of shias has not remained with anything of the Deen of Islaam.

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[2] For details on belief number 13, 14 and 15 see the tafseer "Aayat Tatheer" of Imaam Ahle Sunnat wherein the meaning and purport of Ahle Bait has been mentioned with great proof. (compiler)

Belief 17

It is an extremely necessary belief of the shias to consider the 12 Imaams equal to the Rasuls

It is a very necessary and extremely important belief of the shias that their personally prescribed 12 Imaams (the series of which starts with Hadhrat Ali (R.A) and ends with the concealed Imaam) were equal in rank and status to Rasulullaah (S.A.W). They are sinless like a Rasul and obeying them is compulsory. Also, they have full choice of halaal and haraam. It is mentioned in "Usoole Kaafy, Kitaabul Hujjah", 'The Aimmah have the same greatness which Muhammed (A.S) has'. The author of "Jumlae Haidary" has presented this very hadeeth in this manner: (poem)

'Hamah sahib hukm birkaaenaat
Hamah choon Muhammed munazzah sifaat'

Based on this very belief of Imamat the shias call themselves "Ithna A'shary"[3]

Belief 18

This is also a belief of the shias regarding the Imaama that as soon as they are born they read all the heavenly books. Also, they are born from the thigh and on their forehead the verse of the Quraan "Your Rabb's word is completed in truth and justice" is written. They do not have a shadow. For more details see Usoole Kaafy and the writings of Allamah Majlisy.

Belief 19

The twelfth Imaam disappeared

It is a belief of the shias that the 12th Imaam Mahdi has disappeared and is concealed in a cave, from where, no time of coming out is stipulated. This belief is so common that there is no need at all to give reference of any book. This is generally mentioned in the books of shias.

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[3] There are strange details regarding the belief of Imamat which is found with great detail in the books of Hadhrat Imaam Ahle Sunnat. (compiler)

Belief 20

The miracles of all the Ambiya are by the Imaams

Regarding the Imaams the shias have this belief that they have the miracles of all the Ambiya by them. The staff of Musa, the ring of Sulaimaan, Isme Aazam and the army of Jinnaat etc etc. Moreover, they know the time of their death and the death of the Imaams is in there control. In Usoole Kaafy, Kitaabul Hujjah, many ahaadeeth are found on this topic.

Belief 21

At the time of the martyrdom of Imaam Husain (R.A) the Angels misunderstood

It is mentioned in an authentic book of the shias, Usoole Kaafy, that at the time of the martyrdom of Hadhrat Husain (R.A) the Angels sought permission from Allaah to help Hadhrat Husain (R.A) and the Angels thought that now by Allaah giving us permission to help Husain, we will definitely get the opportunity to help. But sorrowfully so much delay took place by the Angels in coming from the sky to the earth that Sayyiduna Husain (R.A) was martyred, when the Angels went back and complained to Allaah. So Allaah Ta'ala told the Angels that go sit and lament at the grave of Husain, when Husain will rise from the grave then you should help him.

This entire incident is narrated in Usoole Kaafy, page 174, chapter "Verily the Aimmah never do anything except with a promise from Allaah", from Imaam Ja'fir Saadiq i this manner:

'The Angels sought permission from Allaah to help Hadhrat Husain, so Allaah gave them permission. Hence, the Angels started getting ready and started preparing equipment for war. In the meantime Hadhrat Husain was martyred. Then the Angels descended from the sky, while the life of Husain was finish and he was already martyred, on which the Angels told Allaah, that O Allaah! You gave us permission to descend from the sky and help Hadhrat Husain. (But when) we descended, You took hold of his soul. Then Allaah sent revelation to the Angels, that (O Angels!) remain at the graveside of Husain till you see Husain coming out of the grave. (At that time you) should help him (presently keep crying over him)'.

Ponder over the above mentioned belief in the light of this narration, then such things which are contrary to the intellect will be known, which besides the shia sect no sect is ready to accept.

Belief 22

A strange advice of Rasulullaah (S.A.W) for Hadhrat Ali (R.A)

It is a belief of the shias that Rasulullaah (S.A.W) advised Hadhrat Ali (R.A) that O Ali! Keep on being patient even though the Quraan is distorted, the Ka'abah is razed to the ground and your honour is ruined. This is the very reason why the Quraan was distorted in the times of Hadhrat Abu Bakr (R.A), Hadhrat Umar (R.A) and Hadhrat Uthmaan (R.A), but Hadhrat Ali (R.A) remained silent and he never objected to anything that was against the Shariat in the time of the Three Khalifas (R.A). Astagfirullaah.

Belief 23

Hadhrat Ali (R.A)'s acting against the advice of Rasulullaah (S.A.W)

It is already known from the previous belief that according to the advice Hadhrat Ali (R.A) had to patient over everything. But, after the martyrdom Hadhrat Uthmaan (R.A), Hadhrat Ali (R.A) fought against Hadhrat Aaesha (R.A) and Hadhrat Mua'awiyah (R.A) only because they intended to popularize matters against Shariat. This is worth pondering that in the time of the Three Khalifas (R.A) the Quraan was distorted, an innovation like Taraweeh was started, an Ibadat like Muta'h was made Haraam, but Hadhrat Ali (R.A) remained silent. Whereas Hadhrat Mua'awiyah (R.A) (we seek refuge in Allaah) was not a bigger criminal than Abu Bakr and Umar (R.A), but Hadhrat Ali (R.A) was prepared to wage war against him. This belief is so common that it does not need more explanation.

Belief 24

Hadhrat Ali (R.A) never had confidence on his army

Shias believe that the three khalifas before Hadhrat Ali (R.A) discharged matters which were in conflict to the Shariat, but solely because of the fear of his army being separated he did not point out to those matters which were in

conflict to the Shariat. Hence, in Usoole Kaafy, Kitabur Raudah, on page 29 it appears :

'The rulers before me done such things in which they intentionally opposed Rasulullaah (S.A.W), they broke the laws of the Rasul and they changed the Sunnat of the Rasul, and if I incline the people towards forsaking those laws and then I do it in its original form i.e. in the manner it was in the time Rasulullaah (S.A.W), my army will distant from me'

The crux of the above narration is that Hadhrat Ali (R.A) had such an army (Allaah forbid) that if the complete Deen was to be put in front of them they would be out of the control of Hadhrat Ali (R.A). Moreover, the objective of Hadhrat Ali (R.A) was not the fervour to spread Deen, rather he considered amassing an army to be superior to Deen.

Belief 25

Shias have no objection on the differences of the companions of the Aimmah

Shias greatly honour the companions of their home-made Imaams. Despite that the Imaam was alive they had joint disputes, but those disputes where not lifted. It came to the extent that speech and salaam was given up but according to the shias none of those companions of the Aimmah are at fault. They believe all to be good and they accept them. On the contrary they do not at all honour the companions of Rasulullaah (S.A.W). If any dispute took place amongst themselves, and this also after the demise of Rasulullaah (S.A.W), then according to the shias it is extremely necessary to speak ill of one group in contrast to the other.

When the shocking differences of the companions of the Imaams are presented to the shias, then they dodge it saying 'It is not far fetched of the mercy of Allaah that through the mediation of so and so Imaam this sin is forgiven'

From this belief this can be understood that the shias have no connection with Hadhrat Nabi Kareem (S.AW). If they had even a little connection with the noble being of Rasulullaah (S.A.W), they would at least honour the companions of Rasulullaah (S.A.W) like how they honour the companions of their Aimmah.

Belief 26

The companions of the Aimmah are free of truthfulness, trust and loyalty

Those people whom the shias say are sinless and they claim following them, regarding their companions, this belief of the shias is also mentioned. Hence, in Usoole Kaafy page 237 there is a narration from Abdullaah Bin Ya'foor:

'Abdullaah Bin Ya'foor says that I told Imaam Ja'far Saadiq that when I meet such people who do not acknowledge your Wilayat (saintliness), rather they acknowledge so and so, I find it very strange that they have truthfulness, trust and loyalty in them, and those people who accept you, they do not have in them truthfulness, trust and loyalty. (The narrator says) Hearing this Imaam Ja'far Saadiq sat up straight and angrily turned towards me and said "There is no Deen for that person who accepts an Imaam who is not from Allaah's side, and the person who accepts an Imaam who is from Allaah's side, there is no reproach on him"

We come to know from the above mentioned narration of Usoole Kaafy that in the time of the Imaam those who where the followers and companions of the Imaam they did not have within them trust, truthfulness and loyalty. Rather all these qualities where present in the Ahle Sunnat. If this condition is mentioned of the people in the time of the Imaam then what would be the condition of the present day people.

Qiyaas Kun Za Gulista Man Bahaar Mira

And more surprising is that the companions of the Aimmah used to accuse their Imaams and made it their habit to falsify them. The books of the shias are filled with many narrations on this topic. Hence, a very detailed narration is mentioned on page 133 of "Rijaal Kashy", which is a very authentic book of the shias sect. By studying it, it could be estimated that what lies the companions of the Aimmah attributed to their Imaams and then what strong curses the Imaams made on them.

Belief 27

The companions of the Aimmah neither acquired from the Aimmah the principles of Deen nor the branches of Deen with conviction

The shias also have this belief regarding the companions of their Aimmah that they neither acquired from the Imaams the principles of Deen nor the branches of Deen with conviction. Rather the Aimmah made Taqiyyah from them, in the veil of which their religion remained concealed. Narrations on this topic are also abundantly found in the books of the shias. Here, according to necessity it is being sufficed only on one narration.

Allamah Shaikh Murtada writes on page 86 of "Faraedul Usool", printed in Iran, the translation of which is:

"Then, this which is mentioned that the companions of the Aimmah acquired the principles and branches of Deen with conviction, this claim is unworthy of acceptance. And it being unworthy of acceptance is apparent. And at least this bears testimony to it that what was seen with the eye and known through narrations, is that the companions of the Aimmah had differences amongst themselves in principles and branches. And for this very reason many companions of the Aimmah complained to the Aimmah that why is there so much of differences amongst your companions? To which the Aimmah replied that we ourselves put these differences to save their lives. Hence, this is mentioned in the narration of Hareez, Zurarah and Abu Ayyoob. And sometimes they replied that these differences were created because of the liars. Like how it is mentioned in the narration of Faid Ibn Mukhtaar"

From the above narration of "Faraedul Usool" it is clearly known that there were neither principles of Deen nor branches of Deen in the companions of the Aimmah. Also, their narrations used to be different from one another.

Sorrowfully the shias have no perception of these matters. Allaah forbid, if the shias see an ordinary difference in the Ahadeeth narrated by the companions of Nabi (S.A.W) they leave no stone unturned to critics.

Belief 28

It is a very great act of worship in the religion of the shias to lie

In the religion of the shias to lie is a very splendored act of worship which the shias have prescribed its name as "Taqiyyah". By seeing the books of the shias it becomes known that in speaking "Taqiyyah" (i.e. lies) what great rewards there are. In this most lofty worship, 9/10 portions of Deen is mentioned.

It comes in Usoole Kaafy, page 481:

'Imaam Ja'far Saadiq said that from 10 portions of Deen, "Taqiyyah" is 9 portions and the person who does not make "Taqiyyah" is irreligious. And "Taqiyyah" is in everything besides nabeeth and making mash on socks'.

It comes in Usoole Kaafy, page 484:

'Imaam Baaqir (A.S) said that "Taqiyyah" is my Deen and the Deen of my fore fathers. And the person who does not make "Taqiyyah" is irreligious'.

Shia scholars make this attempt that the meaning of "Taqiyyah" is not to speak lies and regarding this they attempt to present a lot of interpretations, but based on those narrations wherein the meaning of "Taqiyyah" points out to lies nothing goes their way. As an example, view this. It comes in Usoole Kaafy, page 484:

'Imaam Ja'far Saadiq (A.S) said that "Taqiyyah" is from the Deen of Allaah. (The narrator says that I said) What, is it from the Deen of Allaah? The Imaam said "Yes", by Allaah, it is from the Deen of Allaah and undoubtedly Yusuf [4]said that O people of the caravan! You are thieves, whereas, by Allaah, they never stole anything. And Ibraheem said that I am sick, whereas, by Allaah, he was not sick'

In this hadeeth the virtue of "Taqiyyah" is known and it also becomes known that "Taqiyyah" is a habit of the Messengers. Also, it became apparent that "Taqiyyah" is to lie, because one person has not stolen, but he said himself to

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[4] This is an accusation on Hadhrat Yusuf (A.S). He definitely never told the people of the caravan that they are thieves. This is only mentioned in the Quraan Shareef i.e. an announcer announced that O people of the caravan! You are thieves. Moreover the announcer according to his thought gave a true announcement. As for the incident of Hadhrat Ibraheem (A.S), then definitely he said himself to be sick and in actual fact at that time he had the sickness of distress and grief.

be a thief. And one person was not sick, but he said himself to be sick. The mentioned Imaam Saheb says this very thing to be "Taqiyyah" and every person in the world calls it lies.

This belief and its proofs are mentioned so plentifully in the books of the shias that if presented, a voluminous book could be compiled, because the dependence of the shia religion is on this and on the like of such illogical ideas, which no one in the world is ready to accept.

Belief 29

It is extremely necessary to hide Deen

It is an extremely necessary belief of the shias that it is a great honour to hide ones Deen and to reveal it is an extremely dishonoured deed. It is clearly mentioned in Usoole Kaafy, page 458:

'It is narrated from Sulaiman Ibn Khaalid that Imaam Ja'far Saadiq (A.S) said "O Sulaiman! Indeed you people are on such a Deen that the person who conceals it, Allaah will give him honour and the person who reveals it, Allaah will disgrace him"

In reality the shia religion is worthy that it be kept in the secret form and in no instance it be revealed. That is why these narrations are presented from the side of the Aimmah, and very wisely they did not reveal their religion, otherwise the survival of the religion was difficult. But unfortunately to the shias that their books have been published and their religion have leaked. Nevertheless the scholars of the shais, in conformance to the order of their Aimmah, are now also swollen for concealment of the secrets of their religion.

Belief 30

Adultery is permissible in the religion of the shias

In the shia religion adultery has been fixed permissible with an astonishing plan. And this is the belief that if a man and women are alone at any place and they agree to adultery, for which there are no witnesses also, then there is no harm. Hence, in "Furooa'e Kaafy", volume 2, Kitaabun Nikaah, page 198 it is mentioned thus, the translation of which is:

'It is narrated from Imaam Ja'far Saadiq that a women came to Hadhrat Umar and said 'I have committed adultery; cleanse me' On this Umar issued the order that she be stoned. When Ameerul Mumeneen (Salawaatullah Alaih) got the news of this incident, he enquired from that woman (adulteress), how have you committed adultery? The women replied 'I went to the jungle. There I got very thirsty, so I asked a Bedouin for water. He refused to give me water but on this condition that I give him control over myself. When the severity of thirst compelled me and I started fearing the departing of my life, I agreed (on his condition). He gave me water to drink and I gave him control over myself'. (Hearing this) Ameerul Mumeneen said 'By the oath of the Rabb of the Ka'bah, this is Nikaah'. By seeing this narration it is known that in the world there is nothing with the name of adultery. The onlookers should ponder; adultery that takes place in the bazaars, in it the man and women also mutually agree.

In the above narration instead of cash coins, water has been stipulated as pay.

(Junoo Ka Naam Khird Rak Diya Khod Ka Junoo
Jo Chahe Aap Ky Chash Karishma Saaz Kare)

Insanity itself has kept its name intelligence
Whoever wishes should scheme the wonder of your expectation

Belief 31

The status of "Muta'h" is more than namaaz and fast

In the shia religion "Muta'h" is not only halaal, rather it is such a great act of worship that namaaz and fast has no reality in front of it. It comes in "Tafseer Manhajus Saadiqeen" that the movements a man and woman who are committing "Muta'h" make, on every move they receive reward. When they take a bath then from every drop of the water of the bath an angel is created. And these countless angels will busy themselves with Tasbeeh till the day of judgement. Moreover, the person who does not do "Muta'h" will get up shameless on the day of Qiyaamat.

To know the details of "Muta'h" it is necessary to study the books of the shias. Specifically, it is it is necessary to study the book "Masaaibun Nawadir" of Qady Nurullah Shastary.

Shias have wrongly made this famous that sometime in Islaam “Muta’h” was halaal and Shariat had permitted it. To understand this entire issue see number 4 of the new edition of “An-Najm”, in which this been proven that “Muta’h” was never halaal in Islaam. Many verses of the Quraan Majeed point out to the impermissibility of “Muta’h”. Some moderate shias have also agreed to this.

Belief 32

It is permissible to see non-Muslim women naked

It is a belief of the shias that there is no harm in seeing non-Muslim women naked. It is clearly mentioned in “Furooa’e Kaafy”, volume 2, page 61 that Imaam Ja’far Saadiq says ‘That person who is not a Muslim, to see his private part is just as seeing the private part of a donkey’

Belief 33

In the shia religion ‘satre aurah’ (not exposing certain portions of the body) is only the colour of the body

It is a belief of the shias that ‘satre aurah’ (not exposing certain portions of the body) is only the colour of the body. The sinless Aimmah used to put lime over their private parts and then be naked in front of people. It comes in “Furooa’e Kaafy”, volume 2, page 61:

‘Imaam Baaqir (A.S) use to say ‘He who believes in Allaah and the last day should not enter a public bath without a trouser’. Then one day the mentioned Imaam went to the public bath and put lime. After applying lime he took off his trouser and threw it. One of his slaves told him ‘May my father and mother be sacrificed upon you, you order us to wear trousers and you emphasis upon it, but you yourself took off your trouser’. The Imaam said ‘Don’t you know that the lime has covered the Satr’.

Belief 34

It is permissible to do unnatural acts with women

It is a belief of the shias that there is no wrong in doing unnatural acts with ones own wife. This belief is very clearly mentioned in all their books. And

more astonishing is that they prove this disgusting act from a verse of the Quraan. (We seek refuge in Allaah from such things).

Belief 35

Sajdah Tilaawat and Janazah Namaaz is permissible without Wudhu and without Ghusul

According to the shias there is no wrong in making Sajdah Tilaawat and Janazah Namaaz without Wudhu and without Ghusul. It is clearly found in their Fiqh books. There is no need for more explanation.

Belief 36

In the shia religion to swear is a very praise worthy act of worship

Swearing, cursing and disapproving are a famous belief of the shias and without doubt after terminating this belief the shia sect becomes lifeless. This belief is so famous that it would not be incorrect to say that this is the greatest pillar of the shia sect. By swearing the noble Sahabah, the shais mainly and frequently populate jails and because of this very swearing they suffer a lot of disgrace.

Belief 37

In the shia religion treachery and deception are excellent things

It is a belief if the shias that the Aimmah used to join in the janazah namaaz of their enemies and instead of dua'a for forgiveness they used curse them, and they used to teach their disciples and followers the very same. A very long hadeeth is mentioned in "Furooa'e Kaafy", volume 1, page 99, the crux of which is 'Imaam Husain went to the janazah of a hypocrite. On the way one of his slaves met him. The Imaam asked him 'Where are you going?' He said 'I am running away from the janazah of this hypocrite and I do not want to read his janazah namaaz' Hadhrat Imaam told him that stand on my right side and whatever you hear me say you should say the same. Hence, Husain (A.S) made this dua'a "O Allaah! Curse this servant of Yours, thousands of curses, which is all at once and not separate. O Allaah! Disgrace this servant of Yours in front of other servants and while putting him in the heat of your fire, afflict him with

severe punishment. Because he used to befriend Your enemies, had enmity for Your friends and hated the family of Your Nabi'

It is known from this narration that the sinless Imaam was apparently performing in front of the people the janazah namaaz of a hypocrite only to deceive and betray; and in actual fact instead of seeking forgiveness he was cursing.

Moreover it is emphasised in the books of the shias that to deceive a person one should participate in the janazah namaaz of his enemies and read the following dua'a:

'O Allaah! Fill his stomach and grave with fire and impose on him snakes and punishment' ("Furooa'e Kaafy", volume 1, page 100)

Belief 38

It is permissible to face towards the graves of the Aimmah and read namaaz

In the shia sect instead of the Ka'bah, it is permissible to face towards the graves of the Aimmah and read namaaz. This namaaz is called 'Namaaze Ziyarat'. This clarification is mentioned in the fiqh and hadeeth books of the shias and most likely they do not take it to be a fault because they do not have any connection whatsoever with the Ka'bah. It is only necessary to express its respect with the tongue.

Belief 39

It is permissible to eat bread which is lying in impurity

In the shia sect there is so much value for bread which is lying in impurity that it is fixed as the diet of the sinless Aimmah. The person who eats this bread will go to Jannat. In comes in "Man la yahduruhul faqeeh babil makaan lilhadath" that one day Imaam Baaqir (A.S) went to the toilet. There he found a morsel fallen in impurity. He picked it up, washed it, gave it to a slave who was with him and said "Keep this by you. When I come out I will eat it". Hence, when the Imaam came out of the toilet he asked the slave, that where is that morsel? The slave replied 'O offspring of the Rasul! I ate it up'. The Imaam said 'In whose stomach that morsel goes, Jannat will become incumbent for him; and I

free you, because it is not appropriate for me to take service from a heavenly person'

Belief 40

The principles of the Aimmah are filled with differences

It is a belief of the shais that in those ahadith which are attributed to their Imaams, there is this extent of difference, that there is no rule which is not differed. This belief has greatly disturbed shia mujtahids and they are perplexed. Hence, some say that in differed hadeeths one is the principle of the Imaam and the other hadeeths are based on "Taqiyyah". For details study "Asasul Usool", page 51, in which Maulwy Dildaar Ali Saheb, the great shia mujtahid, has greatly pointed out this issue and has presented strange indecent interpretations.

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